1: Jochelson E-5 (1900-01) 1908 R14 Koryak R14

437 177 pay I had not expected that my question would offend them. In my intercourse for a number of years with other Siberian tribes, I had not only always come to an understanding with them about the pay for their services, but in most cases had set it myself. In cases where I offered less than was asked for, they never took offence.

Among those tribes there is no definite scale of prices for services in general, and obviously not for those for which I was the first to apply to them. Sometimes a native would ask of me at random the first thing that he saw in my tent, or in the house where I stopped, without taking its value into consideration. For instance, a girl from the Itkana settlement asked me, by the advice of her uncle, in return for permission to make a cast of her face, for a copper pot which I subsequently exchanged for a small skin boat.

After my experience with Euvi'npet, I did not haggle with the Koryak again when I had not come to a previous understanding with them. I often gave them more than they asked for, since they would ask for a trifle, when it happened to strike their fancy, in payment for quite laborious work. In the end, the Koryak left the settlement of the reward to me.

● 123 609 I had another unpleasant experience among the Reindeer Koryak during the fair on the Palpal Mountains in March, 1901. Owing to the epidemic of measles that had been raging a short time before my arrival, I was not welcomed very cordially. By order of the old men, no one wished to be measured. A few men only, who acted independently and did not care for public opinion, consented to be measured two or three days after my arrival.

The women were angry when I applied to them for anything. They wished to get our presents, but they were afraid to disobey the old men. One young woman, tempted by the presents, began to dictate a tale to me. With her and my interpreter, I sat on a sledge outside. While she was dictating, an old woman came up to her and said something. Thereupon the young woman showed signs of impatience, and talked reluctantly. When I asked her to explain one place which I did not understand, she suddenly flung the presents at the interpreter and ran away into the common tent.[1]

Another woman, whom I asked to sell me the embroidered trousers for men which she was drying, replied angrily and with irony, "Go, go farther! Look for cutting-boards!" She was hinting at the fact that I had previously made an unsuccessful attempt to buy, from some women, cutting-boards with figures engraved upon them. However, the husband of the woman brought to me on the following day those very trousers.

It should be kept in mind, in connection with these remarks, that the Koryak look upon every traveller as an official of high rank. If I could have remained longer with the Palpal people, I have no doubt that our

[1] See Part I, p. 77.

1: Jochelson E-5 (1900-01) 1906 R14 Koryak R14

relations would have undergone a complete change. Unfortunately the fair lasted but a few days, and my plans were such that after the fair I had to go to the Taigonos Peninsula.

The discrepancy in the accounts given by various travellers of the characteristics of the Reindeer and Maritime Koryak can, it seems to me, be explained by the fact that the Reindeer people, being nomadic, could always get away from unwelcome visitors, and the Russians did not know where to find the camps which they desired to visit; while the Maritime Koryak, being established in certain places, could not escape undesirable visits, and were compelled to offer resistance when they did not wish to yield to the demands of the Russians.

One demand of the cossacks always irritates the Koryak, and that is the exaction of conveyance without charge. The Koryak, as a rule, have few driving-dogs, and, moreover, food must be taken along for the dogs, even if there is not enough left for the people. In this respect the Reindeer Koryak are more favorably situated. It is a trifle for a wealthy reindeer-owner to give a few reindeer for driving. He does not suffer any privation by rendering such service, and therefore is not irritated by demands of this sort.

The same is true regarding their hospitality. The Maritime Koryak are as hospitable as those of the Reindeer branch, but they have nothing acceptable to offer to a white person. He will not eat seal-meat with blubber. Not even all cossacks can eat the food of the Koryak, who feel insulted if any one shows aversion to it. Besides, the Maritime Koryak themselves often suffer from a scarcity of food. The Reindeer Koryak, on the other hand, are in a position to offer reindeer-meat to the white man.

The Maritime Koryak, for instance, never offered me food, unless I myself asked them for dried fish, while they always treated my people with food. The Reindeer Koryak, on the contrary, always treated us to boiled reindeer-tongues, a delicacy kept for guests of honor.

On the whole, I retain a good impression of the Koryak. They are hard to get along with if one does not know their ways. They are churlish, rude, and quarrelsome, if displeased; but they do not flatter, are truthful, straightforward, and, when in good-humor, good-natured and jocose.

Mr. Kennan's remarks about the Kamentsi may be explained by the fact that the agents of the Russian-American Company, in whose employ he was, either paid the Koryak, under the patronage of the Russian authorities, very poorly or not at all for their services, or treated them arrogantly, as they did the meek and humble Kamchadal. This is the only way in which I can reconcile the relations between the Maritime Koryak and the employees of the Telegraph Company as described by Mr. Kennan. Some old Russians in Gishiginsk told me that the agents of the company paid by slips or receipts, the money for which has not yet been collected.